

not, therefore, unhealthy. To the public servants attached to the several Government institutions at Kanjirappalli, a substantial sum of not less than Rs. 25,000 per year was being paid in the shape of hill allowance. Such allowances need not be paid, if the five *pakuthis* aforesaid were separated from the Peermade taluk and constituted into a new taluk. The Government could effect a saving of Rs. 25,000 per year under that head.

Regarding the area of the proposed taluk, the Member said that the total area of the Peermade taluk was only 626 sq. miles. The area of the Kanjirappalli *pakuthi* alone was 101 sq. miles. The area of the five *pakuthis* together was 245 sq. miles. The total area of the five *pakuthis* was sufficient in the Member's opinion to be constituted into a taluk.

A special Deputy Tahsildar was sanctioned for registering the Paschima Devaswom lands in the Kanjirappalli *pakuthi*. In the Kanjirappalli *pakuthi* and in the eastern *pakuthis* of the Peermade taluk, there were extensive areas available for *puduvai* registry. The Magisterial jurisdiction of the proposed taluk might, with advantage, be vested in the Tahsildar-Magistrate to be appointed for the proposed taluk. The necessity for a Second Class Magistrate at Mundakayam and for investing the Munsiff at Kanjirappalli with Magisterial powers would also vanish. The clerks, copyists and peons now working in the above Magistrates' Courts could be transferred to the new taluk office. The special Deputy Tahsildar appointed for registering the Paschima Devaswom lands and the staff under him might also be placed under the Tahsildar to be appointed. By making such arrangements, the necessity for finding additional funds in connection with the formation of the proposed taluk could be obviated. If the Tahsildar-Magistrate to be appointed for the taluk was invested with first class powers, the people would experience no difficulty in placing the new taluk under the Devicolam Division.

The Member understood that the Commissioner, Devicolam, was for re-constituting the two taluks in the Division into three taluks. If such be the case, the best way to effect it was to adopt the Member's suggestion. The five *pakuthis* mentioned above would form a new taluk. A few *pakuthis* of the Devicolam taluk which were near the Peermade taluk might be added on to the latter taluk, besides Sabarimala and other places near the Peermade taluk which were at present included in the Chengannur taluk.

Great difficulty was experienced by the people of Kanjirappalli on account of the fact that the head-quarters of the taluk was at Peermade. For example, the majority of the voters for electing Members to the Assembly were at Kanjirappalli. The election was held in the Peermade Taluk Cutcherry. To go to Peermade from Kanjirappalli one had to spend at least Rs. 10. Consequently, many of the voters did not attend the meeting for electing members.

In view of the several points urged above, the Member prayed that the Peermade taluk be divided into two with Kanjirappalli as the head-quarters of the new taluk.

*Dewan's reply.*—Noted.

**153. Disabilities of the Christians in connection with the Public Service in the State and their inadequate representation in the lower ranks of the Service.**

*Mr. C. P. Thomas, B. A., L. T.* (Member, Nominated) said that, though the subject had been repeatedly brought to the notice of the Government at several sessions of the Assembly, it was regrettable that no attempts had been hitherto made to face the question and solve it satisfactorily. No one could deny the justice of the plea and yet nothing had been done to satisfy the community, though the question was argued time and again by them for the past two decades.

It was only at the fourth session of the Assembly that the representation on the subject elicited anything like a definite reply from the Dewan. It was to the effect that, so long as the Revenue and Devaswom departments were not separated, the

Christians could not be appointed to the higher grades of the Revenue Department, but that it would be the policy of the Government to compensate the community by entertaining them more freely in the other departments. The Dewan added further that the separation of the Revenue from the Devaswom department was a question of finance.

Regarding the above the Member pointed out that the Devaswom duties of the Revenue officers were not such as made it improper or impracticable for a non-Hindu to perform the same. Preventing misappropriation and mismanagement of temple funds and property and the proper conduct of *utsavam* and processions etc., could as well be supervised by non-Hindus as by Hindus, especially if the latter were not Brahmins. The experience in Mysore and Cochin where Christians and Mahomedans were given responsibility in regard to State religious institutions unmistakably proved that such an arrangement worked satisfactorily. In Travancore too, there were Christian Tahsildars at one time and it was not found that anything went wrong on account of their being Christians. Till recently, there had been one or two Christian Proverthikars who too had to do with religious institutions though of minor importance. There was, therefore, no serious objection to Christians being appointed Revenue officers. Any special difficulties could be easily solved by necessary adjustments. A Christian Dewan Peishkar could always be given a Hindu Division Assistant and a Christian Tahsildar might be given a Hindu Deputy Tahsildar. The Member asserted that the introduction of non-Hindus of good education and character would improve the tone of the temporal administration of the Devaswoms.

The Member next passed on to a consideration of the feasibility of separating the Devaswom from the Revenue Department. Regarding the alleged plea of finance, the Member pointed out that, if the temple finances were properly husbanded and utilised also for the salaries of management, it should be possible not to seriously burden the State revenues for that purpose. Another objection sometimes urged was the loss of dignity the temple functions would suffer, if the officers were connected with the Devaswom only. The Member suggested that the difficulty of finance as well as that of dignity could mostly be got over by combining the Magisterial and Devaswom functions. Some Tahsildars would be Revenue officers and Magistrates and some others would be Devaswom officers and Magistrates. By proper care in the distribution of officers to suit the Devaswom requirements, most of the difficulties could be solved. The same would hold good in the case of Division Peishkars and Assistants. Under such arrangements, there would be at the most only less than a dozen Revenue officers who would be Christians, if the higher ranks were open to them. For want of scope in Travancore, many Christians had found employment in other countries such as Cochin, Mysore, British India, etc. The Member added that the Christians had ground for real grievance in the matter and hoped that speedy measures would be taken to redress the same.

The Member next took up the Military Department and said that that department was also closed to Christians. It was well known that the Syrian Christians once rendered valuable military services to the chieftains in Travancore. It was an unjust deprivation of the rights of the Christian subjects of the State that they should be precluded from entering the Military Service. It was unfair that about 1,500 places affording scope for an honest and honourable living should be closed against Christians. It was hoped that the new Pangode regiment would be declared open to Christians also, but that too was not done. A plausible plea was made that they had to do temple duties. Considering that there was already a Nair Brigade large enough for such purposes and that a fair proportion in the new regiment could still be Hindus, the objection raised was untenable. The Member requested that the above question might also engage the attention of the Government.

The Member then examined how far the Dewan's promise at the fourth session of the Assembly that the Christians would be more freely entertained in other departments as compensation for exclusion from the higher ranks of the Revenue Department had been fulfilled. First of all, taking the lower ranks of the Revenue Department, a large number out of the offices of Deputy Tahsildars, Proverthikars,

Taluk clerks and peons were supposed to be open to Christians. But their number could be counted on one's fingers. Nor was the situation much better in the lower ranks of the Forest, Police, Excise, Registration and certain other departments. No doubt, the proportion was more than satisfactory in the Medical Department, while, in the Judicial, Engineering and Agricultural Departments, the Christians were fairly represented. But admission to those departments could be secured only by passing professional examinations at great cost of money and energy. Where no professional qualification was necessary and where the grant of appointments depended upon personal choice, the situation was miserable. With regard to Stationary Magistrates, the Christians had special ground for complaint. The system was first introduced with the object mainly of providing some good appointments to Christians who could not rise high in the Revenue line. But now only 8 out of the 25 Magistrates were Christians. The Member urged that the First Class Stationary Magistrates, instead of being obliged to remain stationary till the end of their service, should, whenever possible, be given higher appointments in other departments open to Christians, for instance, in the Excise, Police, Registration and Anchal Departments. The place of Additional Division Assistants, as at Perumbavur, who were free from Devaswom functions, should also provide scope for Stationary First Class Magistrates.

In conclusion, the Member summarised his prayers as follows:—

(1) If possible, the Revenue Department should be separated from the Devaswom by some arrangement, so that the former might be thrown open to Christians also.

(2) If that could not be done, the Revenue Service in all its ranks should be open to Christians in spite of the Devaswom functions of the officers.

(3) Statistics should be prepared of the non-gazetted ranks of the Public Service showing the distribution of appointments among the various classes of the subject population.

(4) As was done at the time of the famous Malayali Memorial, the Government should receive a deputation of the Christian community so that the Government might hold conference with them when such questions might be more fully discussed from all points of view.

The Member earnestly hoped that the *Shashtipurthi* year of His Highness the Maha Raja would be made still more memorable by the removal of the grievances of His Highness' Christian subjects in connection with the Public Service of the State.

*Dewan's reply*—Noted.

#### 154. Native Christians and the Public Service.

*Mr. S. Y. Gnanakkan* (Member, Nominated) complained about the paucity of the Indian Christians in the public service and said that the Revenue and Devaswom Departments were entirely closed to the Indian Christian community and that, even in other departments where, having regard to their exclusion from the above two departments, they could unquestionably claim a larger share of appointments, his community was not adequately represented. He proceeded to examine the number of Christian employes in some departments, such as the Sirkar Vakil's Department, the Law College, the Secretariat, the Judicial, Registration, Education, and the Anchal Departments and regretted that the number of Christians, especially South Travancore Christians, was very small both in the higher and lower ranks, that there was not a single South Travancore Christian either as a District Judge or as a Sirkar Vakil or as a lecturer in the Law College. The state of things was in no way better in the other departments. The total number of Christians employed in the Huzur Office and their prospects were not very encouraging. There could be no objection to the promotion of Christian First Class Magistrates as District Superintendents of Police or as Assistant Excise Commissioners, as those posts were filled by drafting men from other departments. He suggested that Christian Magistrates and other Christians in certain departments in which prospects were limited, might, in justice to their claims, be shifted to other departments, whenever opportunities occurred, with a view to give